THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

Volume LIV. SAN FRANCISCO, MARCH 17, 1904 Number 11.

CHOOSE THOU FOR ME.

"I do not ask to choose my own way, Lord;
How can I tell what way is best for me?
I love a pleasant path o'erstrewn with flowers,
Fair, sunny skies and fragrant garden bowers—
Thou seest, Lord, how foolish I would be;
Choose Thou for me.

My feet shrink from a hard and stony way,
I fear the night, but love the gladsome day,
I dread to meet life's sorrow and its pain,
Though well I know they're given not in vain,
Thou knowest, Lord, how weak thy child would be.
Choose Thou for me.

How strange it is that I should ever fear
To travel any path, since Thou art near.
What matter whether smooth, or rough the way;
Whether the stormy night or calm, sweet day.
Thou knowest, Lord, what all the way will be.
Choose Thou for me.

When Thy hand leads, I feel no dread alarm;
What foe hath power to do me any harm?
Tho' rough and thorny is the path I tread,
The radiance of Thy cross is round me shed.
Thy will is best, whate'er the way may be.
Choose Thou for me."

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Lend a hand to the boy struggling bravely to culture his mind.

Lend a hand to young people whose homes are cold and repelling..

Lend a hand—an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.—Selected.

Marcus M. Marks tells this story, of his four-year-old boy who, noticing for the first time a lock of gray hair on his father's head, asked: "Papa, why are some of your hairs gray?" Thinking to drive home a moral lesson, the father answered: "Papa gets gray hair every time his little boy is naughty." The child seemed lost in thought, but after a short pause said naively: "Well, then, grandpa must have had awful naughty boys."—The Ram's Horn.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, March 17, 1904

THE CAMPBELL MORGAN MEETINGS.

On the occasion of Dr. Morgan's first sermon in the cities on San Francisco bay, there was an attendance of not less than ten hundred persons. This was in the First Congregational church, Oakland, at 4 o'clock last Saturday afternoon. In the evening there was an attendance of about six hundred in the First Congregational church of San Francisco. The meetings being under the direction of the Protestant evangelical churches of these cities, there were many ministers in attendance, all of whom, along with the laymen, listened with rapt attention.

In Oakland, Dr. Morgan had as text the following words from the seventh chapter of the Gospel by John: "Now on the last, the great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water."

These words of Jesus, said Dr. Morgan, are the declaration of the law of spritual life, both as to our own needs and as to our service for others. Here we have the statement as to how personal needs and the needs of others may be met. If any man thirst, said Christ, let him come to me. Thirst never quenches thirst, said the preacher. The only life that overflows is the full life. The desert cannot be the source of springs. When the life of the church is absolutely homed in and satisfied with Christ there will be no more desert, but human hearts and lives will blossom like the rose. Going on to show what conditions were necessary if professing Christians were to be those from whom rivers of living water were to flow, he continued: The reason the rivers of blessings are not flowing is that the church of God is full of thirsty men and women. So long as a passion or thirst for gold or fame or pleasure is in the heart, no man can help his fellows. That clamant cry for possession, for self, is of the nature of fever, and fever never cools or quiets any one. With reference to the all-absorbing passion for wealth, it was said, "A man can't touch your coast without this great thirst for possession getting into his life." And yet he would not condemn without qualification the desire to make money; for God wants more than anything else men who are going to make huge fortunes and use them rightly. But God takes eternity in his sweep and he would have us do that also. As to the thirst for pleasure it was said: "God bless you; give your heart to Christ. There is more real joy in one hour of sacrificial service than in all the world can offer. The great joy of living is in the abandonment of the life to Christ. Service becomes frictionless when one has the indwelling Christ."

With reference to loss and sorrow, Dr. Morgan said in substance: While the supreme consciousness of your life is one of loss—through the taking away of some loved one—you can not help any one else; no river of blessing will run out of your life. But again: Your very sorrow is but your equipment for service if you will only put yourself under Christ's control.

At the service in San Francisco, Saturday evening, the text was: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." No words of our Lord, said Dr. Morgan, have more wonderfully taken hold of the hearts of men than these. There is in them all the tenderness of a mother wooing her child; and there is in them the law of life—the way to have life's feverishness quieted.

Stating that Christ here reveals his conception of the relation of God to man, the preacher followed with an impressive, a touching and tender sermon concerning the burdens and the restlessness of life. In substance the thought was: Human life cannot be lived, save as it carries a burden. There are different kinds of burdens; there are the burdens of pain and sorrow, and there is the burden of responsibility. There is no one living who has not some center master passion—something giving impulse and bent to his life. The underlying passion of your life: that's your burden. It may be the burden of the passion for fame, for pleasure, for wealth, etc., but whatever it is you toil on in answer to that one cry from the center of your life.

What burden did Jesus carry? What was the master passion of his life? "Lo, I come to do thy will, O God; wist ye not that I must be about my Father's business; my meat is to do the will of Him that sent me." "The underlying passion of his life, then, was to do the will of God. His life was a perfect expression of the will of God."

The invitation in these words of Jesus is to rest, to the rest of knowing God, and men find rest only when their lives are lived in right relationship with God. Restlessness may be spelled "Godlessness." The will of God runs with the grain of human life and not across it. There are only two burdens that a man can carry: Christ's burden, or his own burden of selfishness. "War will perish from the earth when self is dead. All strife in life will pass when man has found his God."

With reference to some of the dicta of scientists Dr. Morgan said that "a double-faced somewhat" could never give rest; that intelligence and force, though working in harmony could never give it; that what was needed was the intelligence and force and heart of Deity as indicated in Christ's gracious invitation.

Sunday afternoon in Oakland all available space in the large auditorium of the church was occupied, about 1,500 persons being present.

The text was from the 5th chapter of The Acts: "We are his witnesses of these things, and so also is the Holy Spirit whom God hath given to them that obey him." "These things" were the resurrection, spoken of by Peter, the crucified, the exalted and the living and working Christ. In this narrative, said Dr. Morgan, are the first pages of church history showing how the promises of Jesus were fulfilled in the lives of men and women; it is the story of those who found their own thirst quenched and from whom flowed rivers of living water.

The theme was "The Function of Discipleship." It is that of witnessing. And a witness it was shown is one who is convinced of truth, changed by the truth, and manifesting the truth. A witness is not simply one who speaks; strictly a witness is a martyr; for the martyr is not only the one who seals his testimony with his blood. No man was ever made a martyr by dying. The fires of Smithfield never made martyrs; they revealed them. They who died there, or in any persecution, were martyrs before this.

As to the church the preacher said: The church that is creating men and women as credentials of Christianity is fulfilling its mission; and the witness of the life backing up that of the lips was emphasized as the only kind having value. Unless behind all you say there is the character that is transformed, far better to be silent than to speak.

Sunday evening at least 1,600 people listened to Dr. Morgan in San Francisco. The large auditorium of the First Congregational church was crowded, many standing in the aisles and at the doors. From the pulpit it was an inspiring sight. The sermon was nearly an hour in length, but there was no lagging of attention from first to last, even on the part of those who were standing.

The sermon was based on the Parable of the Fig Tree, which was shown to teach the essential relation of man to God, the relation Jesus bears to man, and truths concerning man's position. In graphic manner God's absolute right to every human life was emphasized. Here are a few scattered thoughts: There is no human being in this sanctuary tonight who doesn't belong to God; some perhaps not by regeneration. But you haven't an essential power that isn't God-created. Sin is nothing but prostituted right. You are in God's world. The devil has no fee simple on a single blade of grass that grows on the sod. The golden harvest is but God's crown for man's labor. Every gift is from him. Oh, the joy of it! and oh, the searching quality of the message!

Then came the thrilling question, "What does God expect from you; from me?" And the answer was: God wants the fulfillment of your life; the realization of what he created is what he expects; and the capacity of your life is exactly the capacity of Christ's life. Fruit, not fruitlessness, is what is wanted. But looking for figs, Christ often finds thistles; and for grapes, only sour grapes.

And then searchingly, pointedly from the lips of this gospel messenger, as if he looked into the very eyes of some man whose life was a fruitless one, came the question: "Has it ever occurred to you that if your place in San Francisco was taken up by some other man God might get something out of it?"

Throughout, the sermon on Sunday night was such as to cause men to search their hearts to ascertain whether there was in their lives any fruit or whether they were only cumberers of the ground, vessels fit only for destruction at last.

While all through, this sermon had its darkly suggestive features most prominent, there was spanning all at last, for any discouraged disciple, the bow of promise in the tenderly quoted words of Christ: "First the blade, then the ear, after that the full corn in the ear."

Monday afternoon the address was on The Evangel. This was announced as the first in a series on the general theme of Evangelism, other topics being: The Church Evangelistic; The Evangelist; Evangelistic Services, and The Outlook. Dr. Morgan referred to the new and somewhat remarkable interest of late in evangelistic work, and declared that men who have no such interest have not caught the spirit of the age,, but are living in the spirit of ten years ago. He was not praying, he said, for an old-fashioned revival, nor was ready to ally himself with "the new evangelism." In his opinion a combination of the two would be about the right thing. It was noted that the great revivals of the past had always come from unexpected sources. No one would have thought of going to a monastery to find one to lead in a great reformation, but there was where God had found Martin Luther, and it was in the unexpected places that God had found Wesley and Moody. Dr. Morgan was in agreement with the oft-expressed opinion latterly that the next revival would be ethical, but he deprecated the inference and statement that revivals of the past had not been ethical, and asked "if the revival under Wesley was not ethical, what was it? Anything that takes a man out of a back street and puts him in a front street is ethical."

As the basis of what he should have to say during the week he took for granted the finality of the Christian religion as a religion for man, saying in that connection, "When you study comparative religion you have no right to include Christianity. There is no room for the comparison of the religion of Christ with any other." He took the New Testament as the authoritative interpretation of the Christian religion, and said: "I do not test the New Testament by my religous experience. I test my religious experience by the New Testament." In enforcing the thought that there could be no Christian consciousness without the Bible it was said: "The Christian consciousness was lost in the dark ages when the Bible was lost."

The Evangel was defined as "a good message," "glad tidings;" good news was the meaning invariably in the New Testament. It is not in the main denunciatory of sin, nor pronunciatory of punishment, nor enunciatory of doctrine. All these are in it; but it is especially annunciatory of good news. Briefly, then, this was the thought: If we would know what our evangel is we do not go back to the gospels, but to the apostles. It was shown to be first a proclamation of the Lordship of Jesus Christ; second, the announcement of a value at the disposal of man by the mystery of the death of Christ; third, the Resurrection as the groundwork of faith and an earnest of abundant life; fourth, an assured victory through the indwelling of the Holy Spirit.

A beautiful and thrilling word tribute was paid in this connection to Christ, who was said to stand in all realms as Lord and Master of human life, and the omission of this Lordship from so much of the modern preaching was deprecated, for it is the preaching of this which brings men to a consciousness of sin.

Going on to the sacrifice of Christ the preacher said that there was in it something of infinite value. As to the atonement he had no theory, but found in it "an elusive quality which, though it baffles my intellect, saves my life." And to the minister: "You have no forgiveness to preach if you omit or neglect the Cross and death of Christ." As to the life abundant and the assured victory the thought was: Forgiveness of sin past is not enough. I want a new power—something that will be the dynamic of a new virtue. And as to what can be done in and through that dynamic the testimony from his own life experience was: "The things I could not I can."

Monday evening, in San Francisco again, the text was "This man receiveth sinners." Christ was pre-

sented vividly and tenderly as a man of probation, living out his life along the lines on which we live ours—one of toil and temptation and sorrow; and yet a man of victory and a man of atonement, one able to take hold of us and to draw us to him till we know him in all his perfection. In the course of his sermon Monday evening Dr. Morgan said that he would rather be "the sinner in the hands of an angry God" than in the hands of inexorable natural law.

The attendance at these meetings has increased from the first. Tuesday afternoon there were at least twelve hundred persons present in Oakland. Tuesday evening in San Francisco the attendance was larger also than on any other week-day evening, and Dr. Morgan was at his best. We shall report these meetings next week.

The Religious World.

The Northwestern Christian Advocate says that Prof. Rhys R. Lloyd, formerly of Pacific Theological Seminary, delivered in Trinity church of Chicago a two weeks series of Bible lectures greatly to the delight of all who heard him.

The most sacred image in Russia represents the Virgin Mary appearing to St. Sergius. It accompanied Alexis, Peter the Great and Alexander I. on all their campaigns and it is said that it is to be sent with the army into Korea for their inspiration in battle.

The Worlds' Sunday-School Convention will be held in Jerusalem on the 18th, 19th and 20th of April. For its accommodation a tent having a seating capacity of fourteen hundred will be erected near Calvary. About eight hundred American delegates sailed from New York last week.

The Rev. Dr. Pentecost is having great success in his temporary ministry in Westminister chapel, London. The congregations have grown from an average of two or three hundred to fifteen hundred, many in attendance being young men. He says: "I believe that if Dr. Campbell Morgan could accept the invitation to the pastorate he might make this famous building a real center of religious life in London." The chapel he regards as the finest audience room in London.

The London Christian notes with satisfaction the trend of late toward a less destructive criticism of the Scriptures and says: "The latest evidence of this kind is supplied in a volume on the Fourth Gospel by Dr. Drummond, principal of the Unitarian College, Oxford. This scholarly disciple of Martineau now turns against his master on the matter of the Fourth Gospel. Dr. Drummond comes to accept, frankly, the Christian view that this Gospel is the work of a contemporary of Christ, of an eye-witness, of a personal friend, and that it is veritable history. For an Unitarian this is a revolution. The Fourth Gospel contains such overwhelming evidence of our Lord's Deity, that opponents have been compelled, in the interest of unbelief, to deny its historicity, and to refer it to the work of an unknown writer of the second century. But truth must finally prevail."

Only a giving church is a living church. Some one tells of an artist who was asked to paint a picture in representation of a decaying church. "To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an offering plate of goodly workmanship, for the "offerings" of fashionable worshipers. But—and here the artist's conception of a decaying church was made known—right above the offering-plate, suspended from a nail in the wall, there hung a square box, very simply painted, and bearing the legend, Collection for Foreign Missions; but right over the slot, through which certain contributions ought to have gone, he painted a huge cobweb".

The Torrey-Alexander revival meetings in Birmingham, England, resulted, according to the reports in our latest exchanges from England, in 7,000 decisions for Christ, and the churches are stirred with a new hope and enthusiasm. Some evenings Dr. Torrey spake to asmany as ten thousand people, and was heard distinctly. The Rev. J. H. Jowett states in the London Christian that there has been nothing of equal scope and intensity in Birmingham since the time of the great work by Moody and Sankey more than a quarter of a century ago. Writing of the most notable feature of the meetings he says: "Nothing stands out with more startling conspicuousness in my own mind than the unclouded assurance of God's presence possessed by both Dr. Torrey and Mr. Alexander. When they stood up in Bingley hall, and confronted the assembled crowds, they manifested a faith in the gracious presence of God which in its familiarity was most arresting. Most evidently the men have prolonged intercourse with their Lord in secret. In their public life there is not the slightest suggestion of anything 'pumped up for the occasion, or of any perspiring effort after spiritual power; they are quietly possessed by it they come to the meetings as though they had just heard the promise fresh from the lips of their Lord, and they repose absolute and implicit confidence in his Word. I am impressed with the absence of strain, both in their speech and song. The missioners are resting in the Lord, and he abides in them in overwhelming power." Mr. Jowett says further that although he is in fundamental agreement with Dr. Torrey, and has seen in these meetings the efficacy of the gospel wonderfully revealed through his efforts, he does not think that he uses as he might the light which the Holy Spirit in our day is shedding upon the sacred Word. He regards his disparagement of modern illumination as extreme; but says: "Be this as it may, here is a man who is not frittering himself away upon a date, or upon an authorship, and, at the same time, neglecting the very nutriment which would feed men's souls. His opinion and mine may differ as to the character of the door into the larder, the nature of the lock, the style of the window, or even as to the amount of light; but Dr. Torrey finds bread in the larder, and hungry souls are fed and sustained."

Among the persons who are enthusiastic over the future of Japan and China, if those nations are allowed to work out that future unhampered, is the Rev. Dr. Geo. F. Pentecost, who made not long ago an extended visit to the East. He said recently of the Japanese in a lecture in London: "I was immensely impressed with the intellectual capacity of the people. The Japanese character in its moral basis is less strong and more superficial than that of the Chinese. There is more shrewdness and cleverness, but far less depth. Although mis-

sions are progressing steadily, I do not know that we can point to such heroic saints as those Christians who broke the power of the Boxers and saved the situation for China. On the other hand, there is no prejudice against Christianity. Young men who have received a Christian education are eagerly sought after for government employment. Girls who have been trained at the Christian colleges are in great request for wives. Head-teachers have told me that on the closing day of the session the door-steps of the colleges are besieged by Japanese men who want to get Christian wives. Thus we find dotted all over Japan hundreds of wives and mothers who have received a Christian training. Amongst a certain political section it is even felt that Japan must before long adopt Christianity, and the reason for this is not far to discover. All are agreed in admiring and adopting European civilization, but it is felt that this can never be truly grafted on to the ancient pagan faiths. Christianity is indeed the hope and the promise of the future. Buddhism and Shintoism, and especially Confucianism, look back to the past, and cannot therefore meet the aspirations of an eager and rising people." Concerning the Japanese in war, Dr. Pentecost says: "The Japanese will die to the last man rather than yield. Every Japanese is at heart a fatalist, and does not count his life dear when he fights for the Fatherland. I should rather expect the Russians, in spite of their splendid military traditions, to give way in the hour of battle than that any Japanese regiment would act as the Greeks did in the war of 1897. There are no braver men in the world than the Japanese." While in every way the Japanese appeal to Dr. Pentecost, he is more impressed by the Chinese. In China is the mission field which most appeals to him. He says that the converts there are of a higher stamp than even in India, and that some of the noblest Christians he has ever known were Chinamen.

THE SAN FRANCISCO ASSOCIATION.

The meeting of this association in Park church, San Francisco, last Thursday, was well attended and was profitable, both intellectually and spiritually. Deacon Hayes of the First church was the moderator and E. E. French the scribe.

The Rev. C. R. Brown of Oakland said in his paper on "An Ancient Labor Movement," which was the exodus of the Israelites from the bondage of Egypt, under the leadership of Moses, that it was in its essence a social movement. The heart of Moses beat true to his race, and so at length he was called to be the leader of his people in an economic revolution. The Word of the Lord was, "Let my people go." Is it right that one class be in slavery that another may live in luxury? That was the question then; it is the question now. The exodus was considered in detail and in a practical manner, with much of suggestiveness as to present-day problems. In the Ten Commandments was found the first effort to regulate the hours of labor, and it was noted and emphasized that in Deuteronomy the reason given for the Sabbath is a humanitarian one.

In his address on "Prayer—Its Place and Power," the Rev. Joseph Rowell said that the greatest need of the church today is prayer. Prayer had been provided for from all eternity and God's purpose and man's prayer go hand in hand.

The Rev. Dr. Geo. C. Adams spoke on "The Sacrifice of Christ and Our Salvation," saying that if we had less theological opinion on the subject and more careful study of the Life of Christ, and then of our lives in way of comparison, we should know more of this subject. The cross, it was stated, was only the culmination of the sacrifice of Christ. The sacrifice was in his coming and staying in this sinful world—in his living here as well as in his dying. Not enough is made of his sinless life in this sin-stained world; of what it must have been for him, so pure and stainless, to live here surrounded by it all. Both the divine and the human sides of this sacrifice were considered. Jesus said of himself that he "must be lifted up." Evidently, there could be no salvation otherwise. There is a mystery here; the sacrifice was more than a moral influence. It is for us to accept it as a fact and to live by it. We do not know why or how the grain of wheat grows; there is here a Divine side, which is and always will be a mystery. But we accept the fact and act on it and live by it.

Speaking concerning "The Man and the Church," the Rev. Dr. I. C. Meserve said: "If you begin with the man, you make a mistake. Begin with the boy. If we do not begin with the boy there will come a time when we shall have no men in the church." Reference was made by Dr. Meserve to his experiences as a pastor in New Haven. One little fellow who listened to him preach Sunday after Sunday did not comprehend a great deal of what was said, but he absorbed enough for the illuminating of his mind and the warming of his heart; so he found when at a tender age the boy was lying upon his dying bed. As to the work of the man in the church it was said that the light of God should be coursing through our veins so that we can shine on others and win their hearts for Christ. It was this shining on the part of the captain of their boy's brigade in the church in New Haven which led every one of them into the kingdom. In brief it was said that the ideal man in the church will be the one who recognizes Christ as all in all and who surrenders himself to him.

In his address concerning "The Woman and the Church," the Rev. H. A. Luckenbach paid tribute to the worth and influence of woman in the home, in the church, and in every good way and work. The women are in the church more generally than the men and they are doing a large part of the work of the church. The influence of woman as a teacher and spiritual adviser was dwelt on, and she was regarded as much more of a success with the young people than the men are.

In a paper on "The Young Person and the Church," the Rev. E. L. Walz considered the young both in and out of the church and the methods and means to be used by all those who are in, to draw in those who are out. The young were estimated as the church's most valuable asset, and youth was regarded as the most critical period of life. What Jesus would do with and for the young people, that the church must strive to do. Young people are aggressive, said Mr. Walz, and their energy must be utilized or it will be turned into other channels. Encourage; do not nag. He would not be a Katy Don't, but a Katy Try-again. Soldiers always fight better under a leader who encourages them. Church should be like a family. In it there should be place for work, for play, for worship. In considering the relation of the Sunday-school and the C. E. Society to the church, Mr. Walz emphasized the importance of having things so arranged that these would have a vital part in, and connection with, the

general work and activities of the church. The value of personal work was emphasized by the statement that out of 301 persons in attendance at a certain religious meeting, 35 had been led there by the pulpit notices, 16 by newspaper notices and 250 through personal solicitation.

The subject, "The Child and the Church," had been assigned to Mrs. W. H. Scudder of Berkeley, which, on account of her detention by sickness in the home, was briefly considered by Dr. Adams. He expressed sympathy for the afflicted ones and regret that Mrs. Scudder could not be present to consider this subject, which her experience as a worker among the children of the church qualified her to treat so admirably. "There is an age," said the speaker, "when it is not difficult to get the child for the church and for Christ—provided the parents do not hold them back." The mothers, it was found, were a harder problem sometimes than the children, discouraging this step often on the part of the child. The mothers more than the fathers, it was said. Dr. Adams gave it as his experience in the pastorate for many years that in general those who have proved most faithful and useful in the church united in childhood. With but few exceptions, too, those who were brought in then and were dealt with wisely for a few years were led past the period of chief danger into beautiful Christian living.

Among the persons participating in the discussion of some of these topics was the Rev. Dr. S. H. Willey, who stated that he had never before seen San Francisco Congregationalism so promising as it is today, and it was his expressed hope and prayer that the association grow in numbers and in grace. In the course of his remarks Dr. Willey said that ever the aim of the ministry must be to lift the individual up into the life in Christ; that only in this way will society be regenerated.

One of the pleasant features of this meeting was the hour about the lunch table, so bountifully loaded and so nicely attended by the ladies of the church, when three honored laymen, Deacon Hayes, E. E. French and Prof. C. H. Ham, by their apt and bright remarks, gave added power to the digestive fluids.

All in all the occasion was one of good fellowship and of inspiration to better things by all who were in attendance.

The association indorsed the movement on the part of the Golden Gate C. E. Union to secure a higher saloon license in San Francisco. The thought was: If we are to have license at all, let it be the highest possible.

The September meeting will be held in the First church.

Notes and Personals.

The Rev. C. L. Mears of Snohomish, Washington, has accepted the call from the church at Reno, Nevada.

Mrs. E. J. Singer, who was quite seriously ill last week, has been in an improved condition for several days.

The next meeting of the General Association of Southern California will be held at Pomona, and not at San Bernardino, as stated recently in these columns.

Next Monday the Rev. Mr. Patchell, pastor of the church at San Jose, will address the ministers of San Francisco and vicinity on the subject, "The Preacher and the Poet."

At the meeting of the San Francisco Association last week the Rev. Dr. Geo. C. Adams was elected delegate to the National Council, which meets at Des Moines, Iowa, in October. Dr. I. C. Meserve was chosen as alternate.

At the annual meeting of the California Bible Society the following persons were elected trustees for the ensuing year: D. Gilbert Dexter, Benj. Romaine, Annis Merrill, C. S. Wright, T. C. Johnston, John Thompson, R. E. Munn, E. P. Flint, William Abbott.

The Rev. S. M. Freeland, who has served the First church of Berkeley in a very satisfactory manner for the last six months, announced to the congregation Sunday morning his conviction that he had done for the church all that he could do as acting pastor, and that with perfect good feeling between themselves and him he had decided to lay down the work. Mr. and Mrs. Freeland left for their home in Seattle this week.

An interdenominational missionary conference will be held in the Union Street Presbyterian church on Monday and Tuesday, March 21st and 22d, beginning at 9:30 a. m. Eight or ten denominations will be represented. Able speakers will give addresses on the following topics: "Present Conditions," "Is a Change Possible?" "Evangelistic Efforts," "Torrey's World Tour," "Real Revivals," "Winning the Children," "The Holy Spirit's Help," "Prayer and Evangelism," "Practical Methods," "Personal Evangelism," "Every Believer a Soul-Winner."

Tuesday evening, October 8th, Miss J. Alice Woodcock of Eureka was united in marriage to Mr. J. Kendall Porter of Iaqua at the home of the Rev. Griffith Griffiths of Berkeley, this clergyman officiating. Several former residents of Eureka and who are now students in the University were present. The bride was for several years superintendent of the Sunday-school of the First Congregational church of Eureka, where she is held in high esteem by a wide circle of acquaintances. Mr. and Mrs. Porter will make their home at Iaqua, where the groom has been engaged in stock raising on a ranch of seven thousand acres.

Some time ago an appeal was made, through the columns of The Advance and Pacific, for contributions of geological specimens for Miss Luella Miner, of the Bridgman School, Peking. Thus far, the appeal has called out the following contributions, which are hereby acknowledged: Rev. Harry Perks, Adin, Cal., four specimens; Mrs. G. S. Killam, Mountain Grove, Wright county, Missouri, fourteen specimens; Miss Susie M. Webb, Ellis, Oliver Co., North Dakota, one specimen; M. E. S., Sycamore, Illinois, twenty-eight specimens. The District secretary, Rev. H. Melville Tenney, will be very glad to receive at his office in the Y. M. C. A. Building, San Francisco, other contributions, and will acknowledge them by letter and also in the columns of The Pacific and Advance.

As The Pacific goes to press this week the Eastbound train on the Southern Pacific is carrying the Rev. F. N. Greeley on a sorrowful journey to St. Louis, to consign to the tomb the body of one of his beloved sons, Prof. Arthur W. Greeley of the chair of Zoology in Washington University at St. Louis. Prof. Greeley passed on into the other life at the early age of twenty-eight, in the opening years of a most prom-

ising career as an educator. He graduated from Stanford University in 1898, receiving therefrom the degree of M. A. in 1899; occupied for a while the chair of Biology in the State Normal School at San Diego; studied in a postgraduate way in Chicago University at a later period where he received the degree of Ph.D., and then entered upon the work at Washington University. He was a young man of fine character, one in whom all who knew him intimately had delight. If he had lived he would have married in a few weeks a young lady in Chicago. Thankful are we as our hearts go out in sympathy for this bereaved family that the broken threads of the life here are to be gathered up into the finer and perfect fabric of the enduring life over there.

The Bystander.

The Wilson Baker Debate.

For some reason little mention was made of this debate in the daily papers, but it was a great event. The debaters were Stitt Wilson, a socialist, once a Methodist minister, and Rev. E. E. Baker, D. D., pastor of the First Presbyterian church of Oakland. The challenge was from Wilson, who asked his opponent to defend the present competitive system in the name of Christianity. Five thousand people tried to get into the Alhambra theatre last Friday night to hear the discussion. They broke the side doors, and the "competition" was so strong among the "socialists" to get a seat that it required a large force of police to keep order. The Bystander, who was selected as chairman, succeeded in getting to the platform with the aid of two officers. Each speaker had 45 minutes to open, and 25 for reply, while Dr. Baker closed in 5 minutes.

The debate made a profound impression on the mind of the chairman, whose impressions are here set down. Since he has lived in San Francisco he has associated more or less with men who have a grievance—a grievance which to many has grown into a passion, but he never before saw the real animus of these men as he did in this debate.

The socialists of San Francisco are composed of men who for the most part are not successful. They sometimes criticise the government, the president, and those in authority. They sneer at religion, at Christianity as the churches preach it, have little respect for the Bible, and are generally dissatisfied. They believe in the State ownership of public utilities, in an equality of condition, in the destruction of private capital, and in many other things having to do with collectivism. Dr. Baker's references to Christianity were ridiculed and sneered at. His emphasis upon sin was laughed at, while Wilson's criticism of conditions was applauded. The Bystander gives it as his honest opinion that no better sermon has ever been preached in San Francisco than that which Dr. Baker preached to these socialists. The chairman succeeded in keeping the great audience sufficiently under control while the speaker's strong blows that rang with eloquence, and were heavy with good sound sense, were driven home. It was a magnificent exhibition of moral courage, and when Mr. Wilson arose to reply he looked and talked as if he had been in the ring with Jeffries. He was groggy. He contented himself with extensive quotations from dead authorities, to which Dr. Baker made a keen and unanswerable reply.

The socialists went home in an ill humor. Their champion had met his match. The Christianity of Jesus Christ was contrasted beside the socialism of Marx, the truth of the present order was placed side by side with a system of parentalism and the results were irresistible. Nobody believes that the present industrial system is without defects, but everybody ought to know that the things for which the socialist Labor Party stands are a menace to the Kingdom of God, contrary to the spirit of our free institutions, and a danger to the republic.

Campbell Morgan.

Dr. Morgan's physical condition shows the results of hard work in Seattle, where he spoke twice daily all the time he was there, and for two days four times each day. This is quite too much for the strongest constitution, and means a break in health if continued.

In his first sermon one was impressed with its homiletical excellence, and with the careful analysis of the words: "Come unto me all ye that labor and are heavy laden and I will give you rest." The San Francisco people have not been accustomed to such a well-wrought sermon from evangelists. It contained passages of strength and ideas well worth the attention of thoughtful men. He has a reserved force, which is full of dramatic power and a gift of expression that only an educated Englishman commands.

The chief difficulty of the Saturday service was with the hearers, who did not, apparently, inspire much enthusiasm. To a Londoner the congregational singing must have seemed rather flat. Many of the city pastors were present and Campbell Morgan's reception was hearty and unanimous.

Acorns From Three Oaks.

Aloha.

"He that planted the ear, shall he not hear?" (Ps. 94:9.)

It was my good fortune the other day to visit the printing office of the San Jose Mercury, the clean and progressive paper which has done so much to make life worth living in Santa Clara county. The courteous proprietor showed me one of the linotypes which help make up what Albert Shaw pronounces one of the most creditable papers in America. An artist sits comfortably before an alphabetic key-board and strikes keys as easily as a type-writer does. These gather type in a well-ordered line. When the line is complete hot metals, a combination of lead, tin, and antimony, run from a crucible automatically and make a solid recast of these types which is strong enough to make scores of thousands of impressions. The solid line falls into place in the growing columns. Automatically the discharged type runs along on an endless chain and are self-distributed into the chambers which they only will fit and there await the recall of the deft fingers of the cunning composer. I should have known better, for I had heard of the generous giver of our Pacific linotype, but I guessed at the value of the machine as five hundred dollars. Thirty-two hundred dollars was their cost, for the up-to-date machines have many patents covering them. You'll think more of our Pacific if you go and see two machines. The good citizens Hayes, who use the Mercury for the public good, would doubtless issue a courteous pass to see the wonder-working mechanism which devoted brains and hearts have used for the betterment of political life, and all life, in our stirring county. A skillful mechanic cares for the costly and marvellous machines. Such machines mean a

mighty mind behind them. The Massachusetts soldier in bloody Baltimore, in the outset of the civil war, said in answer to his colonel's question if he could mend a broken locomotive, which the rebels had tumbled into a ditch, "I think I can mend it, Colonel, for I made it." "He that planted the ear, shall he not hear?" If God hears then we have reason to pray.

My friend Nilbans of Chicago in mid-ocean, on the slow and sure Minnehaha, learned from the Kaiser Wilhelm der Grosse, which left New York two days after he did, that war had been declared between Japan and Russia. If Marconi wireless telegraphy be invented shall men not use it? A young Englishman had his ticket from America to London, but needed money to get home from London. He knew his mother was on a ship from England to America. In mid-ocean, for a few sixpence, the purser of the son's ship induced the purser of the mother's ship to get a deposit from the good mother for her trustful boy. His financial anxiety was removed. These wonderful things in the material world make easier to our faith triumphs in the spiritual world. The batteries of heaven are infinite and the atmosphere of God is full of ministering spirits. A prayerless world is a darker mystery than a prayerful world. "He that planted the ear, shall he not hear?" Paul was right. "I would that men pray everywhere, lifting up holy hands."

Our brother George H. De-Kay, at Lodi, is having heaven's refining touch put on his pastoral gift and quality. His sprightly son, Treelyn, after a few days' illness, has died of diphtheria. No public funeral could be held. But loving letters swarmed through the office. The school of the winsome little fellow adjourned its session. Determined friends met at the cemetery gate the faithful father, who loyally supposed he must go forth alone to lay the precious dust away. The quarantine is removed from the pleasant parsonage, but they will set a wholesome example by keeping the other children away from school a week, for there is another case of the dread disease in town. Again we see how Christian sorrows are sweeter than the joys of the world. The sight of an anxious father looking for a wandering boy was a far sadder sight than the tearful faces of afflicted but triumphant parents. The determined little question-asker has gone where Jesus can answer him. The parental problems are solved in his peculiar case, for he was the child who puzzled them. His charming vivacity will only interest the angels for he was a true child of prayer. He loved the Savior, and "Of such is the Kingdom of Heaven."

Lodi's New Hall.

The moral, humane and inspirational forces of Lodi are to have the increment of a new hall. Mr. C. L. Van Buskirk, of our church, is to build a hall which will accommodate six hundred people. What a leverage this gives the better elements of the community! How much patriotism, eloquence, music, a beautiful hall elicits. Low entertainments can be refused, turned down. Would that every town in our beloved State had a hall which opened easily for the good and closed determinedly against the bad.

Thirty Billion Blossoms.

My friend Paul Shoup has computed that it takes thirty billion blossoms to produce the eighty-five million pounds of prunes in Santa Clara county. This ocean of billowy bloom is the unsurpassed floral sight that America's flag, or any other flag, waves over. The first week in April you can witness it. If you bring good health, a happy heart, and a well filled lunch basket, you may enjoy an inspiring blossom festival, Blossom Day, at Saratoga. But if you love a quiet pic-nic best, the S. P. Co. and the Inter-urban will bring you close to "Sorosis" and "Glen Una" glory any day. Our dogs don't bite.

A MISSIONARY TOUR AMONG THE WASHINGTON CHURCHES.

H. Melville Tenney.

A month's tour among the Congregational churches of Washington in the interest of the American Board, has left some definite impressions that may be of interest to the readers of the Pacific.

My companion, Dr. J. Henry House, of Salonica, Macedonia, met me at Tacoma January 30th, and from this city in the southwest we made a circuit extending to Whatcom in the north-west, to Walla Walla in the southeast and ending at Spokane in the northeast. Including the various schools and colleges, we touched forty points and gave seventy-five addresses.

That Western Washington is a land of "rain and of mist", we have no lingering doubt. It is probably not true that every man has an umbrella in his hat, ready to unfold automatically and that waterproofs instead of wings grow out of the shoulders; still, these are accompaniments of every one at this season.

We had a splendid view of Mt. Tacoma from its namesake city, but waited many days for a glimpse of Rainier from Seattle. That final morning glory of the Olympics across the quiet water and the gleam of Mt. Baker and Rainier from the windows of a home on Capitol hill, will not soon be forgotten. Indeed, they are enshrined with a remembrance of a hospitality as fine as the mountains were grand and beautiful.

Contact with the strenuousness of life and business in this rainy North-west occasions the constant query: "Is it in part because of the climate, or entirely in spite of it?" Certainly nowhere in the broad land is there more stir, more evidence of virility and enterprise, than here. Is it because inaction in the midst of the universal drizzle would only breed despair, and bustle and business are the only preventives, or is there a stimulus to conquest in the untoward elements that develops vitality here, as the New England rigor did in Pilgrim days?

That Seattle expects to outstrip all the cities of the coast, now that she has so far and so easily out-run her neighbor, is soon patent to all visitors. Solicitous inquiries as to "how San Francisco is getting along," accompanied with a smile of commiseration for her slow progress, are among the favorite questions propounded to visitors from California.

Tacoma has not ceased to hope, although she has ceased to brag. Her quiet though less rapid growth and her increasing manufactories seem to many an augury of permanency. She still dreams of commercial supremacy on the coast, and the frequent ocean liners that load at her wharfs keep her in good heart for the future.

It is to be noted with satisfaction that this spirit of progress in the air has infected the leaders of our Congregational forces in these cities. Our denominational church extension society in Seattle has occupied the strategic points and is so loyally supported by the strong churches that it has just called a man to give himself entirely to the work of planting and fostering its enterprises. The eight churches in the city with

several others in the near suburbs, all show signs of a healthy and increasing life. Plymouth church greeted us with the good news of a marked step in advance, in its foreign missionary activity, and before we left its plan to assume the entire support of a missionary and his wife in China was launchd and assured of success. Pilgrim church, while gathering strength for its new edifice and supporting its increasing work in many directions, has been a loyal and generous contributor to the Board. Union Church, on Queen Ann Hill, is making fine progress and will soon be housed in a commodious building overlooking the whole northwestern part of the city. May it prove a watch-tower of strength and of good tidings to those who are "afar off." Edgewater is thriving. University has a new and successful pastor. Our church in West Seattle has a monopoly of the field and is meeting the needs of this growing community with energy and success.

Our reception in the churches of Tacoma was hearty and, while it is too early to tabulate results, we are hopeful of increased returns. A significant experience occurred here. An evening address before a church just one month old, occupying a borrowed building and having everything to do for its own equipment, not only brought out a packed house, but was followed by the announcement that on the next Sunday, the beginning of its second month of life, an offering would be taken for foreign missions. This full-orbed beginning of its church life is prophetic of noble things for the community and the Kingdom.

The churches "in the woods" in the north-western Washington are of good quality. The Snohomish plant grows apace and is easily the leading church in the community. Hartford and Machias are slips but recently set. Granite Falls, older and steady going, is doing good work for its community and the kingdom. The young people in the Everett church are struggling against the odds of an unfavorable location. Whatcom is rejoicing in a new pastor and holds a strong place in this promising city by the sea. The other interesting churches in this region we were not able to visit.

The trip from Seattle to North Yakima took us out of the rain, but into the snow. Up the Natchez valley on runners, we were not tempted to "go a-fishing" by the shivering devotees who angled for the white fish amid floating ice, and kept their catches in pockets of the snow on the banks.

Fine audiences gathered in the country places on week-day evenings, drawn somewhat by the stereoptican, no doubt, but showing great interest in the cause. Hospitality was generous in the homes of the pastors and the people, and our hearts were kept warm as well as our bodies.

North Yakima shows such evidences of thrift that the big sign of the promoters at the depot, "Seekers of Homes Go No Further," seemed to have a warrant for its invitation.

Ritzville greeted us with its beautiful church packed full. In the region of sandstorms, we had no experience of their violence, but we saw the illimitable wheatfields and the homes that had sprung up like magic on every hand, and our treatment by pastor and people made us happy in the hope that this church in its ability will soon bear an abundant harvest for our cause.

At Walla Walla, with its wide and muddy streets, its comfortable homes, its thriving college, its loyal church attendance, one could easily imagine himself in the Iowa town of Grinnell. The careful preparation of our itinerary by the pastor enabled us to reach six outlying country points, as well as the town church, the college and the Inquiry Club. The pastor, president and people vied with each other in their hospitality. The historical associations of this place are of profound significance to the American Board. Only six miles away is the monument of Marcus Whitman, the missionary whom it sent out to the Indians. How much more wisely he wrought than he knew! A life given for the instruction of a few heathen saved a splendid heritage to the nation, built thousands of Christian homes and planted schools and colleges. What does not this fine and wealthy region owe to the American Board for its contribution of Marcus Whitman?

One stop between Walla Walla and Spokane broke our journey,—Colfax, the town between the hills. It would like to push them back with its elbows, so closely do they crowd its streets together. The new parsonage is almost elegant. How good it is to see a faithful pastor and his family comfortably housed!

Spokane, and the end of our tour! And the end very nearly came in a way we little anticipated. A runaway 'bus whirled us throughd the street "the observed of all observers," and expecting every moment to be dashed to death, but a kind providence preserved us. A quiedt drive with our leading pastor as cicerone disclosed many beauties of this youthful city, which even the austere season could not conceal. Where the volcanic fires burned and the lava bubbled now arise many palatial homes, and the black basalt is a fine turretted background for their choice architecture and for the delightful green of their lawns. A city of notable features indeed! What can be finer than the tumble of its roaring river? The imagination can hardly picture the industries it will foster when once it is fully harnessed. But palaces, power, and outlying regions where wheat will grow in immense harvests for years out of the inexhaustible soil, and tributory mines and forests of incredible wealth, are the possession of people who need the leavening of the Gospel to make them worth the while.

Our churches are trying to do their part of the work, to reach the rich as well as the poor and, while in numbers they do not lead, in the energy, ability and dauntless courage of their pastors, in the enterprise and effort of their people, they are witnessing a good confession and some of them have already come to the "day of power."

We concluded our tour of the State with the distinct conviction that the ambition of Washington Congregagationalists to make their State the Massachusetts of the coast is in a fair way to be realized. Our Sunday-school and Home Missionary societies are ably superintended and the foundations of our churches have been securely laid. The cultivation of the broad outlook upon the world as their field, which began with their very beginnings, needs only to be faithfully continued to make their spiritual life rich and their helpfulness to the Kingdom invaluable.

To the casual observer, it seems as if Congregationalists, for once, at least, have been alive to the interests of the denomination and have planted wisely, and are nurturing their children to a healthy and vigorous growth.

A word of tribute to my companion. Thirty-one years of life as missionary in the Turkish Empire afford a rich store from which to draw interesting material. An absolute personal obedience to the marching

orders of the Great Commander, through many perils, is a record that commands admiration and commends his message. An unshaken faith in the doctrines of the Gospel and its power as adequate for the salvation of the whole world, is contagious and puts to shame the doubter. He was gladly heard everywhere and his messages were an inspiration to pastors and people.

CHRISTIANITY AND THE RUSSO-JAPANESE WAR.

By M. C. Harris, D.D.

The treaty powers have declared themselves to be neutral in this conflict. This is only observing the proprieties, and is commendable. The Christian world cannot be neutral. It must examine the issues and pronounce judgment. In this war there are many questions involved, some not strictly moral, but all of them, at least, indirectly related to the right and wrong of the controversy. (1) Japan's national existence is involved. Concerning this, the Nation is a unit. Impartial statesmen who have studied the situation agree with this conclusion.

The possession of Manchuria—an empire in itself—threatens Korea and Japan. There can be no repose for Japan while Russia is in Manchuria with her army. Japan sought by all honorable means, exhausted her diplomacy in attempts to reach an honorable understanding with the big nation, but in vain. Perhaps no nation of the West would have delayed so long in appealing to the sword.

Is it morally right to defend your country, a country possessed for thousands of years—a divine heritage? Mankind always sympathizes with the people fighting for the home land. No wonder the Japanese enter upon the war inspired and elevated by the feeling that this is a holy battle and demands the sacrifice of life and property. (2) Japan stands for modern civilization. She seeks the open door of trade, the integrity of China and the promotion of good will among all nations. She has a constitution, liberal laws, and grants the fullest religious and political liberty. In a word, she stands for progress, and the new era for all Asia. Indeed, she is justly styled the School Master of Eastern Asia. Can this be said of Russia,—an absolute despotism in church and state, bureaucratic rule, the masses degraded and ignorant and poor, as Mr. Kennan, an authority, justly says. The motive for the conquest of new provinces is to find places for the nobles who really rule the empire.

What will occur if Japan be defeated? The shutting out of other nations from trade privileges. Missionaries and all forms of Christianity go, the whole body of missionaries numbering thousands, save the French Catholic priests, believe Japan to be right and they pray for her triumph. Though she be not recognized as a Christian nation as yet, she does stand for a nobler Christian ideal than Russia.

With Russia stand France and Germany. This triumvirate of powers are leagued together for the disruption of China and wholesale spoliation for their own enrichment. The conscience of mankind should condemn it unsparingly. Japan defeated and China divided and exploited, our efforts to Christianize these nations may as well cease. We cannot consent to this outrage upon them without forfeiting their confidence. If Japan wins a new era of peace and progress will be ushered in, and the evangelization of Asia be made possible in a generation.

Russia enters upon this war moved only by considerations for herself, while God has thrust Japan forth to chastise the giant and introduce a new millenium of civilization.

THE BIBLE AS LITERATURE.

By Rev. George G. Eldredge.

The Bible is more intelligible when thought of as a Literature than a Book. It is quite well known that in the old time it was often spoken of as "The Books," and not as "The Book." The Bibles, rather than The Bible.

We still use the word Scriptures (plural) in ordinary speech and not Scripture. We are thinking of the sacred "writings" rather than "writing." It is not at all surprising that the idea of the unity of the Scriptures should have so possessed us as that we should speak of "The Book," for their unity is certainly a most marked characteristic. Nor can there arise any harm out of this use, unless we allow the word to tyrannize over us and drive out of our thought the truths of diversity and multiplicity.

The Scriptures are the literature of a people. They are selections from the words of God to this people—words which had come from God in "old time" and "at the end of these days;" "in diverse portions, and in diverse manners;" "by prophets," and "by his Son." The diversity of channels, and of time, as well as of "portions" and "manners," have resulted in a diversity of matter. There is a wide diversity, yet threaded upon a strong unity; a remarkable unity, yet conditioned by an unquestioned diversity.

"The fathers have said unto you," so and so—said Christ, "but I say unto you;" and between the fathers and the Saviour there was a wideness as that of the sea. "Moses hath commanded you;" "but I say unto you;" and between Moses and the Master there was as great a difference as the diversity of time and condition and personality would lead one to expect. "Happy shall he be that taketh thy little ones and dasheth them against the stones," said a psalmist. "But I say unto you," said Christ, "love your enemies." Here is a diversity which can best be described in the words of the Lord himself: "For my thoughts are not your thoughts, neither are your ways my ways." "For as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts."

It is this diversity which is the justifying ground for the study of the Scriptures as literature.

I would not mean to imply that to study the Scriptures from the literary standpoint even exhaustively would discover all their power. There is a depth of influence derived from the Scriptures which cannot be measured or accounted for by accepted literary standards. The student comes desiring to study forms and symbols of truth, and by an unconscious progression he soon finds himself to have passed all forms and symbols and to be starting in the presence of the Absolute Truth. This is the devotional study of the Scriptures.

But it is not possible to go through every passage, or book, of the Scriptures into the inner sanctuary of devotion. Some parts of the Scriptures are not devotional and cannot be made so. And even those parts which are devotional must be first studied as litera-

ture. This is the difference. In the literary study of the Scriptures I am listening to a voice speaking to some one else, and that some one else may be a very different man from myself; so different that the words never "find" one. In the devotional study I have passed through the other phase. I am no longer merely an observer of God's method of teaching another man, but—perhaps suddenly—find that those words are now reaching me. I may even forget that other and older man, whose instruction I had been watching, and feel that those words are directed to me, and me alone. It is at such a time and in such an experience that we learn how God's Word is a searcher and discerner of the human heart, and divides like a two-edged sword.

That the highest and best study of the Scriptures is devotional there can be no doubt. This is the "eating of the book" of which we read several times in Holy Writ. But let those who are accustomed to this method of study restrain their impatience with others who pursue a more formal study. That devotional study will be fanciful and unreal, which does not arise from a careful literary study. We are apt to grow impatient and shout: "Give me a— 'Thus saith the Lord,' and not a 'Thus saith the critic,' " forgetting that we must always wait until the critic has spoken before we can have any "Thus saith the Lord." I am able confidently to affirm "Thus saith the Lord," because some careful scholar has examined all the evidences—outside and inside—and has told me what the Lord really said.

We love God's word. It is for us the sanctuary into which we withdraw for meditation; but let us never fail to honor that Spirit of Truth who guided devoted men in the careful literary work which has made this sanctuary of truth possible for us. Fundamentally, the Bible must be considered as literature.

The breaking up into chapters and verses, though so great a help to the text hunter, often tends to obscure the sense and so minimize the value of the book. The literary method of study strives to correct this fault by searching out the true paragraphing, the correction of the versification in cases where the material is poetic, and the suppression of the versification in the prose passages.

The study of a book as a whole is necessary to the accurate understanding of any paragraph within it. It may be said that no one text can be appreciated except in its relation to the whole paragraph and book from which it is taken. The literary method discovers what is the motive and spirit of the book being studied; what is its peculiar purpose, and point of view, and in the light of these, interprets each sentence. Instances may be found in the Imprecatory Psalms of single verses, which have the phrasing of a New Testament sentiment, but their setting limits their value. It would be manifestly a case of importation if we read into such verses the full New Testament value. The same verse would have a richer content if found close by the Sermon on the Mount, than when in an imprecatory Psalm; for the value of any part is conditioned by the whole of which it is a portion.

To study the Scriptures as literature, taking for instance the Old Testament, is to study them as Hebrew Literature, i. e. to study them as words spoken to the Hebrew people upon matters of interest to that people, suited always to their times and conditions. When we read, "And God saith to Moses," we must bear Moses in mind as we continue the reading, and read those words through his eyes. It is impossible for us to get at the true meaning, force, and value of those words in any other way. In so far as we can arrive at Moses' point of view, do those words "find" us, and are we able to pass through the words and stand in the presence of him who was speaking. When we have discovered just what a passage was supposed to mean to that person to whom it was addressed, just what impression God meant to leave upon that man's mind; that, and that only, is what the passage can mean for us.

When we take up a passage, it is in our hands as so much literature; but when we have arrived at the point of view of the original recipient of the message, then it becomes for us, as it was for him, the word of God. If I stand where that man once stood, the light which was focused upon him now shines upon and illuminates me.

When I take up a New Testament passage, I recognize, for instance, that Christ is speaking to John or Peter or Thomas. When I follow out the study of these words by the methods of literature, and approach the standpoint of those men, I find a new meaning showing itself in those words. When, at last, for instance, I find myself standing where the sad-hearted doubter stood, doubting, but wanting to know; and loving in spite of his doubts, then the Upper Room becomes my standpoint; and when Christ comes in, the doors being shut, and holds out his pierced hands, it is not to Thomas only he holds them, but to me; and it is not alone Thomas who speaks, but I join him in the cry: "My Lord! My God!" By a true method of study I have put myself in a position to meet Christ face to face and hear his voice. To read those words, while unmindful of Thomas' whole character, would be to fail in the attempt to understand them.

To begin with the Scriptures as literature is to begin naturally, to enter in by the door, and to be in the way of discovering the richness of their treasures.

"By their fruits ye shall know them;" and where in all the history of letters have books produced the effects which these books have called forth. Men have read the classics, both in our own tongues and in other tongues, and have been delighted and refreshed; but these books have turned the world upside down. Translation does not seem to materially reduce their power. Translated into our own tongue they speedily assumed supremacy over our thoughts and have become our chiefest classic, the delight and despair of our authors. Other languages have received them, only to be transformed by their influence. The books are at home in every language; and no sooner are they introduced than they dominate. Now as at Pentecost, "we hear every man in our own tongue, wherein we were born, the wonderful works of God."

When the Temple veil was rent from the top to the bottom, its sanctity flowed out and made a world holy, and the last "Holy Place," as distant from other places, disappeared—i. e. as a place upon which sanctity had been imposed from without. There is now no more a line which divides between the sacred and the secular. The sacred has not passed but the secular has been done away. So perhaps it is time we ceased to speak of a dividing line in literature, marking off the profane from the sacred. The Most Holy Place, when it ceased to be in the Temple on Mt. Zion, was not merely transferred to a place between the lids of the accepted canon of Scriptures. Holi-

ness is no longer a thing imposed from without. It must now be inherent and essential. The Scriptures are "Sacred Literature," not because they are found within the holy confines of the canon, but they are sacred because of their inherent and essential worth. Nor is any other literature "profane" because the canonists have excluded it. Its profaneness is a matter of its own essence.

The value of the Old Testament Scriptures consists in their witness of Christ; and of the New Testament Scriptures that they bring us to him that we may be saved.

Let the Scriptures be studied in any way, the worst way if need be, the best way if possible, and let no man tremble for the result. "Profane literature" may cease so to be called, but there is no danger that the inherent sanctity of the Scriptures can be tarnished. Their value will always be measured by the value of the supreme character they portray.

As Christ towers above all other characters in literature, so will our Book continue ever to tower over all others. The Parable of the Prodigal Son is literature, and it is supreme as a classic, for it is the master piece of him who "spake as never man spake."

The Sunday-School.

BY REV. W. H. SCUDDER.

First Quarterly Review. Lk. 2:46-52; 4:17-20.

Lesson 13. March 27, 1904.

Many instructive and pleasing methods of review are being suggested in this day when many minds are actively studying the lessons. One may be called the chronological review, consisting of a detailed arrangement of the events in the life of our Lord up to this point. We think this particularly valuable just now as a preparation for the chronological study based on Luke's gospel which is to occupy our attention next year. Some forty events have been recorded by the evangelists thus far, which would give ten bright scholars a nice week's work in discovering, sorting, and arranging. If this could be done with a view to permanence it would be of value, and a couple of five cent testaments, a blank book, a pair of scissors, and some mucilage will give intense interest to scholar and teacher as the order of events, their variation as recorded by the different writers, and the striking resemblances of the synoptists are observed.

A second method of review is the biographical, making each character in these twelve lessons a subject of study and trying to determine the relative importance of that individual to the narrative, and to the truth which is brought out by their activity in the scenes. This could be made particularly instructive as a study of the method whereby Christ's divine power, and nature was revealed. Thus, the doctors in the temple who asked the child questions were unconsciously revealing the depth of that spiritual nature. So the Baptist revealed the Saviorhood of Jesus by pointing him out as the Lamb of God that taketh away the sins of the world. The palsied man revealed Christ's power to forgive sin, which brought to light His divine character, according to the pestulate of the Scribes who sat in unbelief listening to this marvelous Teacher. Our point is, therefore, not to merely make a biographical study of the individuals but to show the varied dispositions of our Lord's nature which were disclosed by His contact with the persons. Thus, forerunners, parents, disciples, scribes, all help to bring out this wonderful character.

A third method suggested is the Geographical. The map of Palestine will be the basis of this study, or better still a map drawn by some member of the class with only the places of the three months' lessons marked on it. There is a special map drawn by Jerome Travis, issued by the Beacon Pub. Co., Lansing, Mich., called the Comprehensive map of the journeys of Christ, which would be particularly good in this kind of review, and the map is always valuable for tracing the footsteps of our Lord. It is provided with marginal index, and chronological reference lines, which enable us at once to locate the journey, the place, and the particular event, or events that occurred. Making application of this method, we would accompany Joseph and Mary as they journey from Nazareth to Bethlehem in the Christmas lesson which properly belongs to this series, and with the side journey to Egypt, would return to the starting point. Lesson I would take us along the same route to Jerusalem. Lesson 2 takes us along the banks of the Jordan as we follow the Baptist's course from his appearance in the 'wilderness of Judea.' Lesson 3 would, if tradition is right, take us to a place near Jericho, called Quarantania, "The Mount of Forty Days," named after the period of Christ's fast. From this place we would return to Jordan, and thence back to Nazareth where occurred the scene of rejection given in Lesson 4. The next four lessons (5, 6, 7, 8,) center at Capernaum, and help us locate in mind the city where "Most of His mighty works" were done. Lesson 9 gives us a morning's journey from Capernaum to the Horns of Hattin six miles distant, near the northwest coast of the sea of Galilee. Lesson 10 gives us a sail upon the sea itself, without the inconveniences of a storm, or the dread of shipwreck in the darkness. We then take a long journey to the eastern shores of the Dead Sea, where the Baptist had been imprisoned by Herod, but return in the 12th lesson to the northern shore of Lake Galilee where the great multitudes were so miracuously fed. It is a pity that more of this kind of work is not done in our classes. It would dispell that vagueness which most Sunday-school scholars must have, when they are taught nothing but some deductions, practical or otherwise, from the lesson they are supposed to master.

Finally there is the Topical Review, in which the central truth of each lesson is brought out, committed to memory, and serves as a text for the narratives in consecutive order. Sublime truths come to light as these lessons are reviewed, such as the latent possibilities in the child nature, and the best means of drawing them forth (Less. 1). The effect of preaching by one who has a message from God, or the causes of revival movements, ancient and modern (Less. 2). The season, method, power of and resistance to temptations occupy us in Less. 3. Christ, the true fulfillment of prophecy makes Less. 4 a memorable one. "The personal call of God," gives food for earnest thought in (Less. 5). The opportunity of the Christian Sabbath would open up a vast and important field for each scholar. (Less 6). The significance and blessedness of the forgiveness of Christ would make a personal lesson out of Lesson 7. The spiritual power and authority in our Lord, would yield faithful results if we studied Less. 8. with that in our thougths. Admonitoins and warnings crowd Less. 9, carrying us

to Him who spake with authority, and forward to the day when all shall appear before "the judgment seat of Christ." Comort and trust, spring to us out of that storm on the lake described in Less.10. The rewards of fidelity to God give great scope for discussion and interesting illustration Lesson 11 giving us one ready to our hand. Finally comes to us the great topic, our need and its supply, as we see again the multitudes sitting in companies, partaking of the bread so wondrously multiplied under the blessing of Christ. And through all of these thoughts there leans one central figure, whether as the babe in Bethlehem cave, or the Master of the winds and waves. The quarter brings us close to Christ, but it is yet a preparation, for the next three months are to bring us still closer to this wonderful Savior, of whom the world is full, to whom it is inevitably turning.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

March 27th.

Topic: Jesus' Work for His Own Country; What I Can Do for Mine (Matt. iv: 23-25; 33-37).

The best work for our country is done not in the spirit of "My country right or wrong," but "Our Land for Christ." Such is the ground of all Bible work and all religious work for one's native land. Our Lord and Master labored for his own countrymen to do them good and to inspire in them the ideals of his own heart.

Christ went about Gallilee teaching, preaching, healing and uplifting. He found his age was wanting in seriousness, earnestness, sincerity and spiritual power. He found it crusted with formalism and frozen with a lifeless ritual. He found it servile under a foreign yoke and priestridden with hollow hypocricy. It was a country with a sick soul that Christ came to and his heart yearned to heal it and make it virile, commanding, conquering.

Our Lord knew that nothing but heart righteousness could save his country from ruin and decay, and went everywhere bravely preaching and teaching the Kingdom of God.

This he did ceaselessly and with a power unpossessed before or since. A few disciples received his testimony and became his successors, but his country was not saved in his day. There is no lament in history equal in pathos and pity to that of Jesus over Jerusalem, when he realized the hopelessness of their self-chosen course. "Oh, Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her. How often would I have gathered thy children together even as a hen gathereth her own brood under her wing, but ye would not. Behold your house is left unto you desolate."

We should strive to do for our country what Christ did for his, nor count the cost. Great ideals in the minds and hearts of noble men are the safeguards of national permanence and moral power. Such ideals are nowhere so surely and faithfully lifted up as in the Bible. We ought therefore to exalt the Bible in the people's eye. The Bible is the sheet anchor of American liberty. It ought to have its rightful and secure place that the ship of state may securely outride the storms. The chain that makes that anchor hold is the linked faith and loyalty of a believing people. Endeavorers who are true are forging these links in the hearts of their members. Sabbath-school teachers are first upon the iron following parents. All Christians have a share in the work. Let each see that his work is well done.

There is a story of an old smithy hammering away at an anvil in a humble shop as the sun was setting in the west. He was shaping a link in a great chain that was to lower and lift a fluked anchor on a ship of the high seas. His day's work was nearly done and he was tired. The link was nearly but not quite finished. It was almost, but not perfectly welded—not a piece of work well done. Should he finish it? His back was weary and his arm overtasked. Should he finish it? or let it go not quite strong and perfect? He was tempted, but his lifelong habit of conscientious toil won the day. He worked on. The shadows lengthened in the dingy shop, the day died in the west, the fire lighted up his bosom and was reflected in his honest face. The honest workman triumphed. The link was well-forged, his best. Long years after a noble ship battled with a storm in mid-passage, drifting towards a cruel coast. "Little bow anchor gone! Great bow anchor gone! Out with the sheet anchor, men!" "Of what use," they cried, "the chain will break in such a gale." "Out with it!" cried the officer of the deck. They heard it rattle through the sheaves. They saw it sink beneath the wild waves, then grip and tremble. Will it hold? they queried. The vessel tugged and strained. Will it hold? Will it hold? It did hold—the vessel rode safely at anchor this side the rocks and that last link did it. You or I may be working on the human link that will some day keep the ship of state from perishing. Let us be faithful to our duty.

We work for our country's good when we try to make her institutional life Christian. Individuals are to develop in the image of God, institutions in the spirit of love. The Gospel of Christ is pre-eminently humane. Love worketh no ill unto his neighbor, therefore love is the fulfillment of the law. We have Christian economics in the text-books—our duty is to make it practical in the industrial and business life of the nation. The disciples of Christ have a great responsibility to interpret the egotistic principle that might makes right in the terms of a genuine altruism. It is true that might makes right, only when we remember that there is a greater might in unselfishness, generosity, co-operation, emulation, that conscience is a might as well as love of self and that there is a tremendous dynamic in the sense of responsibility. There is a moral might in a moral must; and honesty in this sense is the truest public policy.

There must be a sacrificial element in all our patriotism if it has high power. The Christian citizen must be a disciple of the cross. It is not enough for us to rest all our hopes of social salvation upon the Cross of Christ any more than our hopes of individual salvation unless we carry the spirit of that cross into all our daily living and acting. "Must Jesus bear the cross alone and all the world go free? No, there's a cross for every one, and there's a cross for me." Shall we continue in selfishness, that grace may abound?

We have to die nuto self to live unto patriotism as well as unto God. The corn of wheat in us must die in order to grow to a larger, richer, national life. We must be good soldiers, in the home, at the desk, in the exchange, behind the counter and at a "horse trade" if we would save our country from the fate of Greece and Rome. There needs, to be a return in spirit at least, to the ethical rigor of earlier American days. We lapse too easily into laxness of moral practice, we yield too

much to the ways of the crowd and the revelers. Americans are too fond of a good time, irrespective of ethical sanctions. We are living too much to be amused. The normal tension of the violin string is taut, not relaxed. The arrow hits the mark from a strung bow. We need recreation as the child needs play, but we need discipline more than play. Life is earnest business for the good citizen and earnestness makes a great people.

CONCERNING THE PENTATEUCH.

Editor of The Pacific: I am exceedingly loth to trespass on your space, but in the interests of orthodoxy and truth I must trouble you with these lines. The Bystander, as we all know, is an extremely vivacious and brilliant man; moreover, I have such great personal regard and respect for him that I would rather measure words with almost any one else; his comments, however, on the authorship of the Pentateuch in the last issue of The Pacific are so fallacious that I shall not experience the least difficulty in exposing and disposing of them.

Let me correct his first slight mistake; he calls me a Christian Jew; as a matter of fact, I am a Jewish Christian, inasmuch as I was a Jew before I was a Christian.

He says that the five names of the books came from the Greek and Latin languages, of which Moses never heard. Now, if this is not simply begging the question, I don't know what is; the truth is, these names are not in the original at all; and as a Hebrew student, if he will only refer to the Hebrew Bible, he will find the names thus given: The first book, "In the Beginning"; the second book, "Names" (of the children of Israel); the third, "And He called"—Moses; the fourth, "In the Wilderness"—Sinai; the fifth, "Words"—which Moses spake. And they are simply the commencing words of the first verse of each book.

He further says: "No one present attempted to contradict me, as it has been generally conceded that this controversy (regarding the authorship) was closed."

It is quite true that no one did contradict me, but at least three of the ministers agreed with me and said so; these were Dr. Willey, Mr. Rowell and Mr. Hollars. If I am mistaken these gentlemen will correct me.

He says my strongest argument was drawn from the testimony of our Lord; exactly so, for it was he who dictated the law to Moses; the Angel—Jehovah—the First Source. He further says our Lord nowhere says the five books were written by Moses. I shall just give here a few references from the Gospels as samples of Jesus' testimony. Matthew viii:4 and xix:8; Mark xii:26; Luke xxiv:27; John v:45-47 and vii:19.

As to his repealing some laws of the Old Testament, this was in perfect accord with God's original plan. Jeremiah xxxi:31-34; Ezekiel xx:25.

Further, I drew my argument from other sources as well, notably, Malachi iv:4—the last chapter and almost the last verse in the Old Testament. Moses did not report his own funeral, that was done by Joshua. As to his writing, moreover, the man Moses was very great, etc.; there was a motive behind it, and we must not break the verse. And the Lord gave the people favor in the sight of the Egyptians because they held Moses in very high esteem.

With regard to his saying of himself as being very meek, this was to explain that he did not in any way resent the slander of his sister and brother. Jesus himself said the same thing precisely: "I am meek and lowly in heart." We know our Lord attributed to and appropriated for himself a great many things which rightly belonged to him. Why not allow the same latitude to Moses to a lesser degree. But supposing these were added by Joshua after the death of Moses, would that vitiate the authorship? As to the books being inspired, I leave it to your readers to judge whether Jesus would have quoted from uninspired writings, or Apocrypha, things that directly touched his divinity?

Stuart Elliott.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The farewell reception to Mrs. A. P. Peck, President of the W. B. M. P., who is soon to return to China, is postponed from Friday, March 18th, to Saturday, March 19th. The reception will take place at the parlors of the First Congregational church at 3 p. m. All Mrs. Peck's friends, and all lovers of missions, are cordially invited.

Rev. T. A. Baldwin and wife of Broosa, Turkey, reached New York February 25th, after an absence of fifteen years. Their address is 77 Beckman street, New York City.

Miss Nina E. Rice, one of our new missionaries, writes from Sivas, Turkey, under date of February 8th: "I have been in Sivas two months, and begin to feel very much at home. All the people are friendly, and so many of the older girls understand English that I have taught two or three classes from the first. They are all eager to help me with Armenian, and I am learning largely by the conversational method, and enjoying the study. Some of the missionaries have been ill ever since I came, but the native teachers have stood by their posts faithfully and the school has not suffered. I am pleased with the thoughtful, kindly spirit that the girls manifest. Three of the girls in our highest class have just asked of their own accord to be taken into the church. Out of the eight in the class six are professing Christians. We do not graduate them this year, as we have lengthened the course. We have forty-five girls in the high school proper, besides intermediate and kindergarten departments, and a kindergarten training class. The majority are day pupils. Next year we hope to improve our accommodations and have more boarders. I shall be so glad when I can really work."

BIBLE SOCIETY VISITATION.

The Superintendent of the California Bible Society announces visits in the interest of that work as follows: Fresno, March 27th; Pomona, April 3d; Ontario, April 6th; Redlands, April 10th; Riverside, April 17th; Arlington, April 20th; San Diego, April 24th; Santa Ana and Orange, May 1st; Santa Monica, May 4th; Los Angeles and Pasadena, May 7th to 17th; Ventura, May 18th; Santa Barbara, May 22d; Santa Paula, May 25th; San Luis Obispo, May 29th. Will pastors please publish to their congregations the date of visit to their respective cities and thus aid the Bible Cause and the Superintendent. The Superintendent will see the pastors and arrange for presentation of the causes.

John Thompson.

Church News.

California.

Auburn.—Three persons united with this church by letter at the last communion. Electric lights have been put into the church building.

San Jose.—Twenty persons united with this church last Sabbath, eight on confession, making, since the beginning of the new year, thirty-two in all. The church has great promise for good results in the earnest and faithful services of our new pastor, Rev. Wm. T. Patchell. Our church is beginning to feel the pressure for more seating room for Sabbath morning service.

Perris.—The members of the Congregational church are rejoicing over this improved and renovated church building. Extensive improvements have been made, exterior of building painted, interior papered, wood-work and furniture varnished and a new platform provided. Improvements all paid for. March 1st, the pastor, Rev. G. F. Mathes, began his sixth year as pastor of this church. A new plan for work has been adopted by the Ladies' Aid Society of this church.

Oroville.—At a communion service held in the Oroville church on March 6th, six people were received into the church by letter. The auditorium is well filled mornings and evenings, and the pastor, Rev. R. K. Ham, by a few week-day lectures, has been enabled to place nearly a hundred copies of In Excelsis, in the book racks, and the Ladies' Aid will soon have sufficient funds to replace the old furniture on the pulpit platform, with something very substantial and ornamental.

Los Angeles, Eastside Church.—Fourteen united with the church at the March communion service—six on confession of faith. A men's club has been organized for the discussion of current questions. At the next meeting the club will discuss the question as to whether Reed Smoot should be given a seat in the United States Senate or not. As there are several members of this club who have lived in Utah, both as a Territory and State, and have made a careful study of the Mormon question, it promises to be an interesting debate. Sunday evening, February 21st, Pastor Forbes gave an address on "The Patriarchs of American Liberty." Members of the Post of the G. A. R. and members of the Relief Corps occupied seats in a body. National songs were sung, and the address was of a patriotic nature. The house was crowded. For the last ten years Mr. Forbes has held a similar service on the Sunday nearest to the anniversary of the birth of Washington.

Washington.

Hillyard.—Rev. John H. Prentis has received and accepted a call to the pastorate of the church at Hillyard.

ANNUAL MEETING OF BAY ASSOCIATION.

The annual meeting of the Bay Association convened with the Niles church, Tuesday, March 8th. Both morning and afternoon sessions were opened with a study of the Beatitudes, admirably conducted by Dr. George C. Adams. Aside from this study the morning session was occupied with reports of standing committees and business, the most important of which was the consideration of the amendments proposed at the December meeting. The radical amendment which provides for a Prudential Committee of nine to study and to forward the interests of Congregationalism and the kingdom within the bounds of the Association, and to mediate in cases requiring outside help or advice, was adopted. The only difference of opinion involving more than phraseology was over the last or enacting clause, which empowered the Prudential Committee to assume whatever financial responsibility might be necessary in initiating and assisting enterprises. This clause was adopted with a minority vote of three.

The Prudential Committee was elected as follows: For three years: Prof. C. S. Nash, Rev. L. P. Hitchcock, Mr. M. S .Houser; for two years: Rev. C. R. Brown, Mr. Arthur Arlett, Mr. C. Z. Merritt; for one year: Rev. T. G. Lewis, Deacon J. H. Hayes, Rev. H. H. Wikoff.

The committee is seen to comprise four laymen, three pastors, one professor and one denominational secretary.

The Association elected as officers for the year: Moderator, Mr. Arthur Arlett, Scribe, Rev. Burton M. Palmer; the Registrar, Rev. R. C. Brooks, was elected last year to hold office three years.

The afternoon audience listened to a fine and informing address from Mr. W. Almont Gates on "The Work of State Boards of Charities and Corrections." This was followed by a diversified treatment of the general theme, "How fully do our churches realize the New Testament ideal of the Kingdom of God?" by the reverend brethren, Freeland, Maar and Fisher.

The hospitality of the Niles church was unbounded and gracious; the hills and orchards and gardens fresh and beautiful. We want to go there again.

The Association accepted the invitation of the Fourth church, Oakland, to meet there in September.

M. B. Fisher, Scribe.

A CORRECTION.

In the last address which, as Moderator, I issued to the churches, the statement appeared that it was unfortunate that the American Board did not see its way clear to accept an invitation to hold is next meeting in connection with the National Council at Des Moines as the other societies had done. The statement was made on what I regarded as first-hand information. Since then I have learned that no such invitation has been received by the Board. I very much regret my mistake, although I must confess that it is one which, relying on the same source of information I should probably make again. It is my duty and my pleasure to make this correction. May I add the hope that the gathering at Des Moines may prove so inspiring and fruitful that the American Board, when the opportunity is offered, will esteem it a privilege to hold its meetings at the same time and place as the National Council and the other societies.

Very sincerely yours, Amory H. Bradford.

Montclair, New Jersey, March 8, 1904.

THE NEW MORNING STAR.

The certificates of stock in the new Morning Star for the Micronesian Island Mission have been received at the office of the District Secretary for the Pacific Coast. They will be forwarded to pastors and Sunday-school superintendents in such quantities as are desired, upon application in person or by letter to Rev. H. Melville Tenney, Congregational Rooms, Y. M. C. A. Building, San Francisco, Cal.

Our Boys and Girls

A Word for Boys.

One day while watching some boys at play and observing how naturally one boy assumed the position of leader and how willing the others seemed to be led by him, I wondered what kind of a boy the leader was and whether he realized the importance of the position he held among his companions. From the passing glimpse I had had of him as he ran by me, I fancied that he was a bright, frank chap with a strong and independent character—a born ruler. As such, how I did wish that I might have the opportunity of helping him to train himself for the greater position he would undoubtedly occupy among his fellow men in the future. With the faint possibility that he may be among the boys who will read these columns, I am going to talk upon this subject of control, and call it "The Secret of a Ruler's Power."

I think that every boy would like to be a ruler if he could, but all boys can't be leaders, for wise Mother Nature intended some of you for something else; however, you can all learn the secret and apply it to yourselves, and if the future has this position ready for you well and good, if not you will be a better man for knowing the secret.

To my way of thinking, the boy who is the leader of his companions must possess certain qualities that give him the right to maintain this position. He must be straightforward, manly, generous, quick to observe and independent in his opinions. He'll find this youthful spirit of leadership increasing rather than decreasing as he grows older, and when he has become a man he will control other men, if— Ah, yes, "if." There we pause, for there wrapped up in those two letters is the secret I'm about to disclose, and instead of being an insignificant word, you will find that it possesses a power strong enough to make or mar your life.

If you will read about it or ask some one about it, you will find that in the life of every great man (great in the sense of his prominence in the world), statesman, diplomat, general, king, emperor, or even let me say the political chiefs of our own States and the financiers who have amassed millions through their own industry, one great factor has been the secret of their succesful reign, namely, the complete mastery of themselves. They early discovered that if they would rule others they must first rule themselves. So now, boys, you will see that that sentence that we broken off short at that little word "if" reads thus—"he will control other men "if" he has learned to control himself."

If you want to begin to learn this as a boy, and spare yourself hours of hard fighting with your pride in the future, of bitter humiliations and irremediable errors, I'll try to show you how to do it. I'll first give you a mystic word to be used during the hours, or, as the training is to be closer, the moments, of this discipline, and which has never yet failed of its good effect. It is the word "Steady." And now how to apply it? With the bubbling effervescence of youth there comes a great temptation to be impatient in little, even more than in great, things, and here is where the first lesson in self-control begins.

I would recommend that when you find yourself on the brink of an impatient or angry retort, you say to yourself three times, "Steady, steady, steady," and see what the effect will be. You'll be amazed to find how suddenly it has cooled that quick temper of yours, and how calmly, even wisely, you can reply. A great many will tell you, boys, that a temper is a dreadful thing to have, but let me tell you that it is not—it's a fine thing to have, for it's like a great fire that sends out heat and gives vitality to all your forces; but a fire left to itself to burn and consume at random does lots of damage, as we well know, while if that fire is confined and controlled by intelligence its power for good is very great. It keeps us warm and cheerful, and is the great motive power that feeds, clothes and educates us. So, boys, do not grieve over the fact that you possess a "hot temper," but work hard to control it by the use of that mystic word-charm I have given you.

Next to the control of the temper is the control of the tongue. Now I do not mean the control of the tongue in its relation to the hasty temper, but rather in the sense that want of thought gives an impulsiveness to it that works much mischief to its unfortunate possessor. The habit of thinking before speaking trains one's mind to reason calmly upon any subject and gives value to the opinion when expressed. It prevents the hasty word uttered in the presence of one who might repeat it and enlarge upon to the great injury of the original speaker. This is something that our statesmen, diplomats and politicians learn to guard against in the early part of their career in foreign and domestic affairs. The relentless meaning conveyed in those words "too late" has driven more than one heart to despair, and it is to save you from ever experiencing that I entreat you to arm yourselves, boys, with the forethought you can acquire by the help of that little word "Steady."

There is not a boy of my acquaintance who would not turn a pair of very indignant eyes upon me if I were to accuse him of cultivating a germ of fear that would result in making a pitiable coward of him. He would ask me promptly—"How?" or, "What do you mean?" And this would be my reply. I'd say: Every time you dread the thought of a piece of work you are told to do, or a task you have set yourself, or a study, or an act, or a danger—real or imaginary—or a person, place or thing, you are cultivating fear in its most cowardly form; for the fear of consequences or possibilities has the making of slaves in it. Dread has the sound of the whiplash in it—mark your feelings the next time you are tempted to entertain a sense of fear and see if I am not right.

Fear is a miserable guest to harbor. It puts its cold hand on your heart and chills the brain in the time of danger so that your mind will not work quickly, and the danger is intensified. It benumbs the energies and destroys the interest in your task so that the result is all but a failure. Fear is human, for it is the offspring of sin. God never put it into our lives, for it makes us cower before our fellow men; and, boys, God never meant us to cower. He made us to walk erect, with the sunlight of heaven on our faces. If the head is bent is casts a shadow on the face that is either of fear, or shame, or sorrow. If of fear or shame, know, then, that the loving Father forgives—if of sorrow, that he blesses.—Christian Work.

Sunshine.

If we only knew how some poor soul would find happiness in what we carelessly throw away! When I was in the newspaper office and saw all those bright pictures that would brighten the hours for those I knew in a mining town, so ruthlessly destroyed I told our exchange editor that it hurt my heart to see him put them into the waste-paper barrel, when those poor miners I knew of living down in the dark all day, and only occasionally coming to the light, would seize upon them with such delight. For I remembered my joy when a little girl in that same town in the mountains I saw for the first time the beautiful picture on a can of tomatoes that had been sent to the camp, and my agony of despair when some one who opened it ruthlessly cast the empty can down the miners' slide. I didn't stop to crawl, but rolled all the way down the dump, captured the can, and with trembling fingers tore off the precious picture and ran home with it clasped to my bosom. What cared I if it was only off an old tomato can? It was red, it was lovely, it was bright—the only bright thing in the camp.—C. H. Yatman.

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Royal Baking Powder helps the house wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

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Congregational Church Building Society.

Washington makes the following showing for last year:

Parsonage returns	$1,169.50
Church loans refunded	3,539.00
Sale of Church, Lyle	200.00
Rent of Church, Ellensburg	140.00
Contributions to Grant Fund	875.50
Total	$5,923.00

OFFERINGS.

Aberdeen	$ 20.00
Aberdeen Swed	7.15
Ahtanum	10.00
Alderton	3.20
Almira	1.75
Bellevue	3.50
Beulah	5.02
Brighton	5.00
Cathlamet	3.00
Chewelah	4.80
Christopher	5.00
Clayton	2.00
Colfax	25.00
Columbia	8.40
Colville	5.00
Cottage Lake	1.25
Coupeville	8.25
Dayton	2.80
Deer Park	5.40
Eagle Harbor	5.00
Edmonds	2.50
Eureka	5.00
Everett	5.00
Fairhaven	6.55
Ferndale	8.00
Forks	12.25
Kalama	6.85
Lake View	2.00
Long Beach	4.25
McMillan	1.35
McMurray	2.00
Medical Lake	6.10
Mt. Zion	3.00
Natchez	7.80
Newport	5.50
North Yakima	36.45
Odessa	9.00
Olympia	2.55
Orting	1.00
Pleasant Prairie	4.22
Pleasant Valley	15.00
Pomeroy	2.65
Port Angeles	13.10
Port Gamble	3.00
Port Townsend	9.00
Puyallup	2.00
Quillayute	2.45
Ritzville First	50.00
Ritzville German	34.00
Ritzville Zion	10.00
Roy	4.00
Seattle, Plymouth	91.07
Seattle, German	5.00
Seattle, Taylor	23.00
Seattle, Edgewater	7.00
Seattle, University	5.67
Seattle, Green Lake	10.00
Seattle, Pilgrim	28.95
Seattle, Union	7.00
Skokomish	3.00
Snohomish	10.00
South Bend	9.25
Spokane, Westminster	40.00
Spokane, Swedish	5.00
Spokane, Plymouth	8.15
Spokane, Pilgrim	12.00
Spokane, Westside	16.90
Sprague	5.90
Springdale	6.00
Steilacoom	3.15
Sylvan	5.00
Tacoma First	63.70
Tolt	3.00
Trent	2.70
Walla Walla First	6.65
Walla Walla Zion	2.00
Washougal	10.00
West Seattle	5.00
Whatcom	18.22
White Salmon	5.00
Total	$825.50
W. H. M. Union, not otherwise credited	50.00
	$875.50

In the above are represented sixty-eight of the one hundred aided churches, in all, seventy-nine. The Year Book gives one hundred thirty-five as the whole number within the state. Four Sunday-schools participated in the work.

The revival that spends its force in arousing people to a sense of their lost condition, and in causing them to seek salvation only for themselves, is but half a revival. True, it may lead on to something better, but if it does not it is a failure. Only revivals that arouse in the hearts of the saved an intense desire to save others is worthy the name of a revival; and that is the kind that is badly needed today. There are many in the churches who claimed to be saved that are indifferent to the lost condition of their associates.—Religious Telescope.

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Dr. Pierce's Favorite Prescription establishes regularity. It is a strengthening tonic, soothing the nerves, encouraging the appetite and inducing restful sleep. It contains no alcohol neither opium, cocaine or other narcotic.

"I wish to tell you the benefit we have received from using your remedies," writes Mrs. Dan Hall, of Brodhead, Green Co., Wis. "Two years ago my daughter's health began to fail. Everything that could be thought of was done to help her but it was of no use. When she began to complain she was quite stout; weighed 170, the picture of good health, until about the age of fourteen, then in six months she was so run down her weight was but 120. She kept failing and I gave up, thinking there was no use, she must die. Friends all said, 'You will lose your daughter.' I said I fear I shall. I must say, doctor, that only for your 'Favorite Prescription' my daughter would have been in her grave to-day. When she had taken one-half bottle the natural function was established and we bought another one, making only two bottles in all, and she completely recovered. Since then she is as well as can be."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent *free* on receipt of 21 one-cent stamps to pay expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

Faithful to Death.

The Pioneer Press, Minnesota, prints the following incident which occurred at Great Falls, Mont., last spring:

"The victims of the recent blizzard that swept over the northern portion of that State, killing thousands of lambs and a number of cattle, are now being found with the passing of the snow. In nearly every case the victims were sheep-herders, who were caught in the storm and frozen to death before they could reach shelter. Almost without exception these sheep-herders who were caught in the storm and frozen to death before they could reach shelter. Almost without exception these sheep-herders are men without connections of any kind.

"One of the most pathetic cases that has come to light is that of William Plumber, an aged man, whose sole friend, so far as known, was a handsome shepherd dog which he had raised from a puppy. This dog could do almost everything except talk. When Shep, as he was called, dragged himself into the little sheep town of Shelby, with two of his legs frozen, the fate of Plumber was known. It was useless to prosecute a search for him without the aid of the dog, and as the animal was, apparently, too disabled to make another move, it was proposed to wait several days before searching for the body of the missing man.

"Shep, in spite of his condition, was ready to lead the party, however, and although the progress was slow and painful over the snow-covered hills and vales, the faithful dog led the party to the body of his master. Crouching beside the frozen corpse the dog, worn almost to a shadow by the hardships he had undergone, uttered a long, penetrating wail, and then, licking the cold face of his master, expired. Plumber and the dog were buried in the same grave."

Guard Your Own Door.

There is one sore of a drinking house that no State enactment can touch, and that is a private house with a decanter in its cupboard. Good friends, guard your own doors with teetotalism! A foolish rich man, who died lately, disinherited his drunken son. In that same will he bequeathed his "wine cellar" to certain heirs. That father most insanely tempted his own son to drink, and then on his dying bed gave the boy a last kick into open disgrace! The most effectual of all home protection is to guard our own home. From such temperance homes will come the power to close up the public drinking dens.—Cuyler.

"He who goes out into the battle between sin and righteousness must not go with a misplaced confidence if he hopes to win, for the conflict is sure to try every particle of endurance he can obtain, whether it be from his own devotion to the cause, or from an unhindered faith in God. If he wins and stands at last before the throne of God a complete victor he will then know that he did not come through to the final triumph without putting all there was of him to the test. Surely under such a certain test every man must have some place in which to rest his confidence without any fears."—Selected.

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Thousands Go East.

The Santa Fe is already arranging to take people to St. Louis for the World's Fair. Thousands are asking what rates and accommodations may be had. In San Francisco the City Ticket Office of the Santa Fe has special clerks answering inquiries that come by mail. Every care is taken to see that details of the lowest prices as well as the most luxurious modes of travel are made plain to each inquirer.

If you expect to go East this year it would be well to address the Santa Fe, 641 Market St., San Francisco, at once.

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Do You Really Want It?

Do you really believe there is a need of an awakening in the church? Do you truly desire to see such an awakening? Are you prepared to make any sacrifice that may do your share towards it? Are you willing to set apart at least one hour each week for prayer for this object?

We need to be more and more alone with God. "As much with him as with the world," is the way the men of other days put it. Surely such communion was never more needed. We must learn to wait on the Lord.

"Take time to be holy,
Speak oft with thy Lord."

God has a plan for every life, and for every week. We would save ourselves from many mistakes, and often have much less work to undo did we but learn to wait upon him and say, "Speak, Lord, for thy servant heareth." We shall have the sense of God's presence in proportion as we shut the world out, and unless we have some place where we may frequently meet him, we are deprived of blessing which comes in no other way.

Two rules certainly need to be observed: 1. Wait on the Lord. Do not hurry, for better a moment of clear vision than an hour of meaningless prayer. 2. Be still. Prayer is not always talking to God. It is very often God talking to us. "When we have the sense of his presence, difficulties will vanish—when he is at our right hand we shall not be moved."—Rev. Cornelius Woelfkin, D.D.

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